

The Strait Gate.

"Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Now each individual has to make his own choice on which of these two roads he will travel. But if we look around us we will discover that but a few enter upon that strait and narrow path which leads to eternal life and glory.

On the other hand, we see swarms of individuals hastening down the broad road to destruction. What is the reason? and why is it so that the greater part of mankind is yet in darkness, and still continue upon the broad road? Is it not because men love darkness rather than light? Man according to nature is prone to evil, and has more delight in roaming on the delusive and pleasing plains of sin and folly, than in following the meek and lowly Lamb of God down into the deep valley of humility. Is it not obvious that many are well aware that the path pointed out by the Lord Jesus Christ is the true and only path, and that the commandments by him left on record should be obeyed and observed. But like the Israelites they see their neighbors traveling in a more pleasant and delightful way. If our hearts are only good and right then all is right. We need not be so particular in obeying all the commandments.

Unconverted professor, whoever you are, don't you know if the heart is right and truly converted and that you have passed from darkness to light, you will be willing to obey all the commandments left on record by our blessed Master with a cheerful and glad heart? Let us hear what Christ says to this: "Strive to enter in at the strait gate; for many I say unto you, will seek to enter in, but shall not be able."

God has made a feast; man must eat thereof to be blessed by the Provision; God has opened a fountain, man must wash in it to be clean; God has thrown up a pathway to heaven, man must leave the broad road, the path of death, and walk in the strait and narrow way if he would secure to himself that glorious crown that awaits him on the other side of Jordan. Take for example the prodigal son, after he had spent his substance in sin and riotous living, and was traveling hastily on the broad road—but when he came to himself and saw his lost condition, he made an effort and entered through the strait gate into the narrow path traveling homeward, then rejoicing he exclaims, O, that pride and unbelief which have embittered my transgressions, and hindered my return. How gladly have I trampled them beneath, wending homeward, and drown their memory, as I fall on my father's neck in floods of contrite tears. Some of this must every penitent feel and a deeply wounded spirit which longs for reconciliation to the God and Father from whom it has so woefully estranged.

And while we were traveling on our homeward journey, it will be well for us to pause and consider and see if we are walking in the narrow path that leads to everlasting life and glory. Have we, and are we fulfilling the commands of our blessed Master in all things? Have we not been more ready to assist and encourage the prosperous than to lend a helping hand to those in adversity? But the time is coming when we shall all be brought on a level, the rich and the poor, the high and the low, must all slumber side by side, in the silent tomb. Thinkest thou, O man, there will be any distinction beyond the confines of this life, and will the riches that a man may possess then be of any avail or secure to the possessor any higher seat in the kingdom of heaven? Will those who are following all the foolish fashions of a sinful world, wearing of gold and costly array, disobeying the commandments of Christ and the holy apostles,—what think you, will the wearing of gold and costly fashionable adorning that is worn by hundreds of Christian professors—will those ornaments be of any avail to the professor beyond the confines of this life? Will they secure to them a higher seat in the kingdom of heaven, and give to them a crown studded with more and brighter stars than those will receive who have been trying to walk down in the low valley of humility and self-denial, and have adorned themselves in modest apparel according to

the commands of Christ and the apostles, and for that reason are despised and are unworthy to appear in the company of the fashionable Christians? but we care not for that; it is well for us that there is One to whom we can flee for comfort and consolation, who still continues to extend the hand of kindness and administer to the wants of suffering humanity, and whose love will follow us through life and save us at death, if we still keep our feet in the narrow way.

O, if selfishness could be overcome and the benign principles of the gospel be the rule of action for the children of men it would go far toward changing the world from a scene of woe to a paradise of bliss. Then as we look upward at the gradually forthcoming stars as the evening shades come on, the thoughts of the land where the notes of love and joy alone may harmonize, there will be sweet peace in the reflection. Thus evermore is the remembrance of the heavenly land a solace to the weary in life, to the sorrow-stricken, the pensive and the hopeful soul. God's great revelation of a life to come and the Christian's home of rest, reaches us as the earliest bird in Spring and the fragrance of Spring's earliest flowers, welcome most welcome forever.

Oh, no, there is nothing in this world that anyone can possess that will secure for him the highest seat in the kingdom of heaven or be of any avail to him beyond the confines of this life, but religion, and that pure and undefiled. But there is disobedience. It is painful to behold and enough to make angels weep to see what numbers there are within the pales of the church that are spending their precious time that God has given them for usefulness in fixing up their mortal bodies in a hideous manner; a pattern for the outside world and sinners.

But the time is coming that the lowly the poor and the humble and those that have been despised will find a passage to Abraham's bosom, and the proud, the highminded, the selfish and the scoffers at humility, will be permitted to take up their abode and keep company with the rich man. He was proud for he was clothed in purple and fine linen and fared sumptuously every day. That was all the charge that was brought against him.

So much time is spent in vanity, that little or none is left for reading or study, fashionable mothers and some plain mothers have too little sense to attend faithfully to the training of their children. Ribbons and the decoration of ornaments have more in their estimation, than wholesome lessons upon morals and religion.

What a responsibility rests upon the mother. She has minds committed to her charge. It is a holy trust and a pleasing task to train the plant and watch the tender bud unfold its petals, and to see it expand in goodness and virtue, and how elevated must be the happiness of that mother, when with the angels around the throne of Him who said let little children come unto me, she receives a crown of glory and there meets the happy spirits of those she loved on earth, and they shall point and say, behold my mother, She led me to the fountain of truth and holiness, and blessed be her name.

SUSAN SIDLE.

East Coventry, Pa.

The B. E. is always a welcome visitor, for it is also filled with news of the good work which is being done in many parts of God's moral vineyard. Of saints rejoicing when sinners are forsaking their wicked ways and are being brought to Christ. I feel to rejoice with those who rejoice.

We have no revival meetings here at present. Bro. Binkley had stopped with us and held several meetings. Sabbath and Sabbath evening the services were very interesting and worth practicing.

He told us "it was not all of life to live nor all of death to die" and that our homes here in this world are but temporary tents, or tabernacles and that there is an eternal, a grander, and a more pleasant home prepared for us and all that is for us to do is to obey God's divine commands and we will be laboring in that direction or for that home, and the crown of life shall be ours. So let us not live for life only, nor death only, but also for that which is beyond life and death, which is heaven. Let us feel,

"Blessed are they which do hunger and thirst after righteousness for they shall be filled."

LAURA BILLMAN.

Carrollton Sta., Ohio.

Biography of Elder Daniel Holsinger.

The death of Elder Daniel Holsinger was published in a former number of this paper. The following interesting sketch of his life was published in the Altoona, Pa., Daily Tribune:

"Deceased was born in Bedford county Pennsylvania, Oct. 12, 1812, and received an education commensurate with the opportunities offered in those days. August 12, 1832, he was united in marriage to Miss Polly Ritz. Feeling the need of a better education, and being possessed of a mind capable of expansion and thirsting after knowledge, he attended a night school taught by Prof. John Miller. This act seemed to change his course of life and shaped his ends and made him a man of note in his church and community all the days of his after life.

"About the year 1833, he united with the Brethren Church, and was elected to the ministry about 1841. In 1863 he was elected to the office of elder or bishop, serving the church with honor and credit, performing duties faithfully until the Master said, 'Enough, well done, good and faithful servant, come up higher.' By the district conference he was sent on a mission to the State of Maine, and by the Annual Conference to the States of Tennessee, Michigan, Illinois and Iowa, in the interest of his church.

"At the time of his admission to the ministry he was about the only English speaking clergyman in this part of the vineyard, and on account of this he was called upon to officiate at most of the burials that took place in the great Cove.

"The deceased was happily possessed of an exceedingly retentive memory, and being a close student of the Scriptures as well as a lover of a number of the poets, he had at his command almost the entire word of God, and could recite page after page of Milton's works. During the last fifteen years he was almost totally blind, but this great store-house of knowledge was a constant source of consolation to him, and tended to lighten life's weary burdens and lighted his pathway to the tomb.

"The tenets of the Brethren Church are aversive to a paid ministry. Yet, not withstanding this doctrine of the church, as well as the fact that the deceased was a skilled mechanic in the coopering art, his zeal for the church and his Christ led him to devote his time and talent to the work of the ministry, traveling all the long weary way through poverty's vale until he passed under the sod and went home to his God. To Daniel Mack Holsinger, the Brethren Church owes a debt of gratitude for his services and self-denials, that should be perpetuated in a monument of stone and marble erected to his memory."

Patience.

Patience is an angel spirit,
Sent from heaven to bless mankind,
Happy those who bid her welcome;
Blessed company they find.
She will help us in our journey,
All the ill of life to bear;
Tho' our path be rough and thorny,
Patience drives away all care.
Tho' we sow in tears and sorrow,
With an almost hopeless view,
From the bud so brown and bitter,
She brings flowers of beauteous hue.
Mid the storms and tossing billows
As we sail o'er life's rough sea,
Patience, at the helm, says "calmly,
Soon a shining heaven we'll see."

Chorus:

Sweet patience be our guide and director
And from despair be thou our protector,
Till a home of peace and love,
We shall find in heaven above.

OBITUARY.

FINDLEY.—It becomes our sad duty to chronicle the death of our much esteemed brother, Abel Findley, of the Johnstown congregation. Brother Findley was a kind husband, and father, a good neighbor, and a consistent and faithful member of the Brethren church. He leaves a widow and eleven children to mourn their loss. He was buried on Feb. 16th, at the Benshoff meeting house, in the presence of a large assembly of people. We will miss him, and we deeply sympathize with the bereaved family. May God sustain them in their bereavement.

Brother Findley had arrived at the age of 58 years, 10 months, 24 days.

Rosedale Pa.,

BENJ. GOUGHNOUR.